Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

letter, which appears to have been misunderstood, was to impeach the logical correctness of an argument that if the predicate of a proposition is taken in a literal sense, the subject must be used in a similar and cannot be used in a figurative sense, as the word cup plainly is.

I do not pretend to be able to cope with the learning and research often displayed in your columns. I often wished that some learned Catholic divines would enter the lists with you on such matters; but it is not because I am unable to reply to the whole of a subject, that I should refrain from noticing any errors I perceive. I cannot, for example, explain why the words "*το κλωμενον*," alluded to by your correspondent are, as I candidly confess I think, erroneously translated in the Rhemish Testament, "which *shall be* broken," instead of "which *is* broken;" and yet I cannot admit the argument of "Fontium Petitor," in the note (7) to his letter, founded on such a statement as that our Lord's body was not broken on the cross. It is true that neither his *legs* nor his *bones*, which Fontium Petitor seems to confound with his body, were broken; but if Fontium Petitor contends that our Lord's body, which our Lord himself speaks of as broken was not broken on the cross, I would ask him where, and when else was it broken?

I regret that your correspondent had not space to be more explicit in the latter part of his letter; I fear I do not comprehend the exact nature of his argument contained in the last two paragraphs of it; and I greatly desire to understand his exact views on the subject of those paragraphs.

I am, sir, your obedient servant,

CATHOLICUS.

We are inclined to concede to "Catholicus" that "Fontium Petitor" has fallen into an inaccuracy in the note in question; and if our view be correct, the argument founded on the mistake (which, however, is of very minor importance), must fall to the ground. It strikes us, however, that the mistranslation of the words *το κλωμενον* in the Rhemish Testatment, if made with the intention supposed by "Fontium Petitor," remains open to the same objection, but on different grounds from those put by him in the note to his letter. The change of tense, from the present to the future, gives the passage a sense that does not amount to proof; the utmost it can establish is an inference, and it appears to us that the inference afforded is rather the opposite to the one intended to be drawn. Roman Catholics are driven to argue that at the very time of the institution of the Eucharist the bread was actually, miraculously, though not visibly, changed into the body of our Lord. If such a change did not then occur, it could not be contended that in future ages, down to the present time, a change has been, and is, wrought by force of the words which failed to effect it at the time. But if that change was, as they contend, effected at the time that our Lord was breaking the bread, it follows, that the breaking of his body, which he then spoke of, was the act of breaking which he, *or what then appeared to be him*, was then performing upon what, though it looked like bread, was really his body.

If the words *το κλωμενον* however, are translated "shall be broken," the expression naturally excludes the present breaking, and the substance then broken, from our Lord's description of his body which should be broken thereafter. So far as relates to the breaking, referred to as only a future act, the bread could not then have been converted, otherwise our Lord would have spoken of his body as then broken, not as afterwards to be broken. The inference, therefore, from this language, "shall be broken," negatives the identity of the bread with the body, instead of establishing that proposition. With the wish of "Catholicus" that some learned divine of his Church should enter into discussion with us, we most cordially concur. We have again and again invited them to do so, and have offered to open our columns to any Roman Catholic in the kingdom, lay or clerical, who pleases to write in a calm and temperate tone. We cannot help asking ourselves why this repeated challenge has not been accepted by any of the clergy of that Church? And but one answer suggests itself—namely, that their side of the question does not bear free discussion, and they fear its effect upon the minds of their flocks. We are unwilling to suppose that there are not in the kingdom many Roman Catholic clergymen who have sufficient learning and ability to put forward whatever can be said in favour of the doctrines of their Church, and we can, therefore, only attribute this silence to consciousness of the weakness of their cause. They no doubt, have much to say, which, to minds predisposed in their favour, is plausible enough; but there are many plausible arguments, all wise men know, which will not bear the scrutiny of a thorough examination, and it is not, perhaps, thought altogether prudent to sift to the bottom the matters we have discussed in our pages. Be this as it may, we now repeat our invitation, and our offer to insert any argument that can be produced to controvert our reasoning, or to answer those authorities, frequently taken from the works of Roman Catholics, upon which our reasoning is founded.

FARMING OPERATIONS FOR MAY.

THIS being the best season for general green-cropping, all routine business likely to impede the preparation of the land for these crops should be got out of hands with all the despatch possible. This will more generally apply to the sowing of the barley crop, which, from the severity of the previous weather, is now, without doubt, greatly behind the usual time of sowing that crop.

Winter sown wheat, if too luxuriant, should be eaten down with sheep, or mown; and when sown in drills should now be hoed, or harrowed and rolled.

Beans, if well up, will require hand or horse-hoeing, and the spaces between well grubbed.

Carrots and parsnips, when well up, will require careful weeding, and when sufficiently advanced hand-hoeing, thinning, horse-hoeing, and grubbing.

Mangel-wurzel, sugar beet, and Swede turnips should be got in as early in the month as possible, if not already sown. It will greatly assist their brairding to steep those seeds in soft, or manure water, for 48 hours, and after draining well to dry them with wood or other ashes. The mangels may be germinated in the same way as recommended for carrots and parsnips the two preceding months.

Dale's hybrid and purple-topped Aberdeen turnips may be sown between the middle of this and the beginning of next month.

Cabbages.—Successional sowing of early York, Fulham, M'Ewan, Vanack, or drumhead cabbages may be made early in the month; should those already made be cut off, or insufficient; and continue putting out successional crops from the nursery beds.

Sowing Clover and grass seeds.—Lose no time in sowing the clover and grass seeds, so that they may be got in before the various corn crops, with which they are to be sown, begins to cover the ground.

Flax, if not already sown, should now receive no further delay, but be committed to the ground with all the dispatch possible.

Vetches.—Sow successional breadths, according to requirements. The best guide now will be to sow another breadth as soon as the last one is up.

New Pastures.—It is highly desirable to eat down the new pastures as closely as possible with sheep. Let no culms or seed stems arise; the sure mode of having a close sward and abundant supply of succulent leaves will be, to prevent the young grasses from flowering.

Sheep.—The flocks will require close tending this month; in case of being fly stricken, let the larvæ be immediately picked out with a blunt-pointed stick, and. shake in through the wool a little finely-powdered dry white-lead, which will quickly dry up and heal the part Let the ewes having lambs be closely clipped and cleaned of all hair or wool that may grow on or about the udder, likely to be in the way of the lambs when about sucking, as swallowing particles of wool by the lambs forms, with the coagulated milk, hard balls, impossible of digestion, and destroys numerous lambs every season. Towards the end of the month, the entire flock will require washing preparatory to shearing. For this purpose a stream of pure soft water, with a clean, gravelly bottom should be chosen. Much care, supervision, and attention is required in this operation, as the value of the wool will be greatly enhanced or deteriorated, as it is well or ill handled.

The dairy should now be coming into full and profitable operation. Clean milking must be closely attended to and insisted on, and every utensil or thing connected with the stock or dairy must be kept scrupulously clean. Constant scouring and rinsing are necessary; but to keep the tubs, keelers, milking vessels, &c., thoroughly clean and sweet, nothing will be found so effective as having a boiler large enough to receive them, and give them a good boil, being previously well cleansed, which will extract the oily particles from the pores of the timber

Calves will now require particular attention—feed regularly, and be particular in seeing that the milk be strained, so as to free it of hairs; and as they are particularly liable to suck and lick each other, each should have a small wicker work muzzle put on and shaped to prevent it; many calves being lost every season from the hair and other substances swallowed, mixing with the coagulated milk, and forming hard and large balls in the stomach, impossible of digestion. A little chalk or soda given occasionally will prevent coagulation, and even when it has taken place will dissolve it, when a dose of castor oil or Epsom salts should be given to carry off the crude matter. We extract the following from the transactions of the Highland Society, and which will be found at length in the GAZETTE, vol. x. page 219:—

"*Indigestion.*—The only aliment under this head, to which calves are specially subject, is a peculiar sort of indigestion, generally attacking them about the first or second week after birth, but liable to occur at any time while being fed on milk, and almost exclusively confined to those reared by the hand.

"*Symptoms.*—It is no uncommon thing for strong, healthy calves, fed from the pail, after being three, four, or five days plentifully supplied, to fall sick. They refuse their milk, the countenance is dejected, the belly hard, the extremities cold, and the whole animal seems overcome with sickness; and after an illness, varying from a day to three or four days, they die.

"The *remedial*, or, at least, *preventive treatment*, is simple. Nature herself points it out. She never designed the calf to swallow its milk a gallon at a time, but to suck it jet by jet from the teats of its mother. By this suckling process, an abundant secretion of saliva is carried on, so that a froth-like soap-lather is seen around its mouth; and in this the air is entangled and carried down into the stomach, to perform the functions we have been speaking of. It is well-known to those who have to do with the feeding of calves, that they have an insatiable desire to suck everything within their reach. This inclination is one of nature's own provisions, and ought not, without cause, to be thwarted. If the calf cannot be allowed to suck its mother, it should have its milk given it in smaller quantities, and more frequently than is commonly done—say four or five times a-day for the first fortnight of its life. It should also be induced, by the finger or some other object in its mouth, to suck its milk, and not to drink it; and should, in addition, have some loose article within its reach, at which it can draw till it is tired. Means of this kind, coupled with a judicious restriction as to the entire quantity of milk given, would prevent a large amount of disease, and the death of many calves annually would be avoided.

"*White Scour.*—Under the present head may be mentioned also a form of disease occurring at a subsequent period of the life of the calf, when a similar set of conditions in the stomach produces a very dissimilar set of symptoms and terminations. It is commonly from the fourth to the eighth week of age that calves are affected by what is provincially termed the "white scour"—a disease I do not recollect to have seen anywhere described, yet in some seasons and districts occurring almost with the frequency of an epidemic.

"*Symptoms.*—An increased hardness of the belly, without apparent enlargement. The animal is partially off its feeding, has a dry and staring hair, and loses condition.

"From the bowels there is a copious chalky discharge, of a white colour, generally semifluid, and always of an intolerably fetid odour. There are also commonly discharges of blood and mucus along with the fœces, occurring now and then during the course of the disease.

"The *treatment*, so far as prevention is concerned, I have already indicated, when speaking of the disease as it affects the younger animal; but in the case of the 'white scour,' we are able to do more in the way of remedy than in the other. Physic is here indicated. But will physic act upon the mass of cheese-like curd that has been accumulating for weeks? Along with purging, something has to be done to promote the secretion of a healthy, digesting fluid. This points out tonics. But there is also a tendency to extra acidity, and an antidote to this is to be found in some of the alkalies. We are now led to ask if anything could be given likely to have a dissolving action in the curdy matter already past the stage of healthy digestion, and here chemistry gives us efficent aid. Milk contains a portion of free soda, by means of which the caseine or curd is held in solution. It is the neutralization of this soda by an acid either added to or produced in the milk itself that causes coagulation, and the coagulated caseine may be again re-dissolved by the action of the caustic soda. This is exactly the action desiderated, but, unfortunately, caustic soda, from the difficulty of preparing and preserving it, is not yet admitted into the veterinary pharmacopœa. As a valuable substitute, however, and anticid also, which experience has convinced me has a slow but certain solving action on the curdy accumulations under notice, I can recommend the soda carbonates or bicarbonates; the former contains a larger amount of soda in proportion to acid than the latter, but the latter has more soda in a given weight. The formula I have found most useful in the treatment of the 'white scour,' is to give first a dose of physic—oleum ricini, if it can be conveniently procured, strengthened by a few drops of oleum crotonis, and beaten up with an egg. The dose may be from two and a half to four ounces of the first named, and from four to seven drops of the last. If the above is not at hand, from four to six ounces of Epsom salts, and a tablespoonful of common salts, will have nearly the same effect. For three days after the physic, should the chalky-like fæces continue, I give the following powder, in a little milk and water, once a day:—

Bicarbonate of soda	.. ..	½ oz. to 1 oz.
Powdered gentian or ginger	..	¼ „ to ½ „
„ croton seeds	.. ..	5 gr. to 10 grains.

Mix.

"The variations in the quantities of medicine above stated are of course, applicable to animals of different size, and age. Should the disease still continue, and the [illegible] be getting weak and reduced in flesh, after another [illegible] of physic similar to the first, continue the antacid and tonic medicine, omitting the purgative, and giving instead, if severe purging and tenesmus supervene (as is sometimes the case) from gr. x. to gr. xxx. of pulv. opii. in each powder. By following out the above indications, a cure will seldom be missed. But as prevention is the better remedy, [illegible] feeding of calves be judiciously attended to, and let it be recollected that it is not the quantity of milk swallowed, but the quantity digested and assimilated, that is useful to the animal, and then the diseases which I have in this section endeavoured to describe, and to which calves are so liable, will disppear of themselves."

Waste or Mountain land in process of reclamation should be scrawed and burned to grow rape or turnips.